UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

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"TO REST FROM WEARY WORK"

To rest from weary work one day of seven;
One day to turn our backs upon the world,
Its soil wash from us, and strive on to heaven—
Whereto we daily climb, but quick are hurled
Down to the pit of human pride and sin.
Help me, ye powers celestial! to come nigh;
Ah, let me catch one little glimpse within
The heavenly city, lest my spirit die.
These be my guides, my messengers, my friends:
Books of wise poets; the musician's art;
The ocean whose deep music never ends;
The silence of the forest's shadowy heart;
Not less the brooding organ's solemn blare,
And kneeling multitudes' low-murmuring prayer.

—*Richard Watson Gilder.*

After a five years' fight, New York has at last provided by state legislation for equal wages to men and women in the teaching force and Governor Dix has signed the equal pay bill.

A recent cartoon in the *Woman's Journal* shows a lusty, manly figure holding up a tablet upon which is inscribed:

MAN—HUMANITY—WOMAN

A GOVERNMENT OF ALL THE PEOPLE BY ALL FOR ALL.

The governmental figure wears upon his breast the ribbons upon which are inscribed California, Wyoming, Colorado, Idaho, Utah and Washington. These states have achieved the "humanity" standard of suffrage. The remainder of the states, in varying attitudes of listlessness or inquisitiveness, are hanging around the feet of the giant, while Oregon and Wisconsin are already well started on the ladder that will enable them to pin their streamers on the breast of the government that is coming. The other states might as well get busy, bring their ladders, begin to climb, for the future is not to be as the past, government is not always to be a thing of brawn, but a thing of brain, and, still more, a thing of heart and conscience. Bring the ladders, and let the states make haste to climb into the realm of universal suffrage, which is the realm of Democracy.

"The Task of New Testament Interpretation" was the title of the inaugural of Clayton R. Bowen on his recent induction into the Meadville Theological School as Professor of New Testament Interpretation, and those wishing to know some of the latest conclusions of students of the *higher criticism* concerning the New Testament will do well to send for a copy of this address, which will doubtless be gladly furnished free to those who will write for it, addressing Professor Clayton R. Bowen, Meadville Theological School, Meadville, Pennsylvania. The first fundamental propositon in this New Testament study is:

> It is not a simple book, it does not record a single theory, or even a single spirit. But rather it contains the writings from at least fifteen separate pens, of widely varying origin, writings appearing at intervals for a century, in widely sundered places. ..... Of the so-called "Twelve Apostles," eight are absolutely nothing but names in a list to us, and of three others we could state every fact known to us in five minutes; only of Peter do we know enough to keep us talking for a quarter of an hour.

This essay is quite free from the customary superficial charge that these studies are destructive, and the attitude negative. The concluding sentence is justified by this reasoning:

> Undogmatic approach to these ancient writings is not only our sacred duty as devotees of science, but is the way to reach what is most beautiful and precious in them, what has kept them warm and fresh these many centuries, what will make them the companion of the most exalted hours of the generations that shall come after us.

We sympathize with the intelligent, self-supporting and self-respecting wage-earner who said, "I cannot eat meat with a relish any more, it tastes too much o greenbacks. When I saw a woman paying one-half of her husband's day wage for half a leg of lamb for her Sunday dinner, sixty-three cents, I could not buy my own Sunday dinner in that way even though I could afford it." The cause and remedy for "the high cost of living" is too complicated a problem to be discussed in an editorial note, and is certainly too complex a problem to be even approached, much less adequately analyzed by this editorial mind. Perhaps the rise in the price of meat is inevitable, maybe the hungry meat-eaters are being multiplied faster than the sheep and cattle are multiplied in this country. But one thing is plain, that, until a better adjustment is made, we of the wage-earning world must study cheaper and more or less adequate substitutes for the high priced meats,—the beef, mutton and pork resources of the table. Those who decline to be vegetarians for humanitarian reasons because they think the domestication of animals for food, rightly adminstered, increases rather than decreases the joy of

living, the ecstasy of life in the world, must become vegetarians for economic reasons. The cheaper menu that will satisfy both the physical and esthetic demands of the table within the bounds of economy and the range of working-men's incomes is a sociological necessity of our day.

A remarkable group of buildings has recently been dedicated under the auspices of the Universalists of New York City, the "Chapin Home for the Aged," with dormitories, gymnasium, chapel, infirmary and other equipment necessary to make a serene and benignant resting place for those who have come to the sunset hour without nearer kin and other home roofs to shelter them. This institution has outgrown city environments and occupies a sightly field in the suburbs, covering fourteen acres of ground. It bears the name of Edwin H. Chapin, the great preacher of the Universalist denomination of the last generation, a neighbor and yoke-fellow of Henry W. Bellows, the magnetic leader of the Unitarian forces in the City of New York during the tempestuous years of the war and the critical years immediately following. As becomes the spirit of Chapin, the motto of the building is the motto of his preaching:

> Not, what is your creed?
> But what is your need?

In the account of the dedication found in the *Universalist Leader* of November 18, we read that, of the three hundred aged men and women that have been cared for, less than one-third have been Universalists in religious faith; that eighteen forms of religious belief have been entered, including Quaker, Catholic, Episcopalian, and other denominations all the way up and down the scale of orthodoxy, to Unitarians and beyond. Such institutions, alas! are too necessary in the complexity and confusion of modern industrial and commercial life. It is beautiful that the name of Chapin should conjure such a benignancy into being, but beautiful as this building is, it is an inadequate symbol of the life work of E. H. Chapin. He stood for ideas, he was an exponent of principles, the "Defender of the Faith," and his more fitting Temple would somehow represent the ideas that stir men and women to the maximum, lead then to do and above all to embody the principles that would make these sad but "beautiful homes" less necessary.

The Editor of UNITY during his student days had a colporteur experience. During vacation weeks he went about with horse and "buckboard," to which was strapped the carpet-bag, stuffed with tracts of the A. U. A., some of whose titles were "St. Peter a Unitarian," "The Doctrine of the Trinity," "The Vicarious Atonement," etc., etc. Problems of theology constituted the bulk of the ammunition used by the Unitarian Church militant forty and more years ago. In interesting contrast with those white-faced tracts, which had a blessed mission to perform in their day, is the last package of tracts that have reached our hands from the American Unitarian Association at Boston. Demure little pamphlets in brown issued by the "Department of Social and Public Service," No. 17 to 20 inclusive are at hand, and they bear the following titles: "The Inter-relation of Social Movements," by Mary E. Richmond; "Vocational Guidance," by Meyer Bloomfield; "The Improvement of the Rural School," by Harlan Updegraff; "Knowing One's Own Community," by Carol Aronovici, Ph. D. Among the preceding issues in this series are the following: "Working with Boys," by Elmer S. Forbes; "The Individual and the Social Order in Religion," by Rev. Frederic A. Hinckley; "A Remedy for Industrial Warfare," by Charles W. Eliot; "The Relation of the Church to the Social Worker," by Herbert Welch; "Bad Housing and What It Means to the Community," by Albion Fellows Bacon, etc., etc. We are not among those who discount the thought-values of religion. The old tracts were distributed with a good heart by the present writer and he still rejoices in their contents, but if the *divinities* are the root and stem of religion, the *humanities* are its flower and fruitage, and once up there in the branches of the higher life the denominational imprint indicative of active propaganda and efficient service loses all its significance. There is nothing characteristic, nothing specially Unitarian in these social and public service tracts, except that herein is Unitarianism realized and glorified. Now that the work is done, and so well done in substance and form, would it be too much to believe that this Department of Social Service which has manifested so much public spirit can somehow federate with neighboring denominations, as long as so much efficient machinery still runs on denominational lines? Could not the Universalist denomination, the Quakers, the Congregationalists, and the rest of them who are groping towards efficiency on these lines and are thoroughly committed to this phase of religion, issue, each in their own way, editions of these tracts, carrying in right good honest fashion the imprint of their own houses? This is the logical demand of "scientific management," the "higher combines" and the "co-operative spirit" we hear so much of. Meanwhile, let these living messages be widely circulated. They should find their way to the study table of every live minister and should be in the hands of Church trustees and the officers of women's societies.

Fundamental Barbarism

We print on the front page of this week's issue some resolutions passed by a large and enthusiastic meeting recently held in New York,— a belated protest against the abiding humiliation of the United States, which has been well called the "lynching mania." The resolutions presented were adopted by a unanimous vote. Preceding the resolutions the meeting was addressed by Oswald Garrison Villard, editor of the *Evening Post,* John Lovejoy Elliott, of the Ethical Culture Society, Mrs. Florence Kelley, Dr. W. E. B. DuBois and John Haynes Holmes.

One wearies of presenting the personal protest or listening to the disjointed groans of individuals. No great wrong is ever righted except by co-operative effort, and no great radical wrong against humanity can be expiated by individual discipline or punishment. Our president, governors, legislators, both national and state, have gone mad over economic perplexities, questions of trusts and tariff, of taxes and tolls. This unit of concern is ever increasingly the dollar, whereas, by the verdict of history as well as the logic of philosophy and religion, a human being, his rights and his wrongs, constitute the true concern of the social compact.

These horrible lynchings, which, alas, are not confined to any geographic section or to racial lines, indicate how far short of the true functions of government we have fallen. "The brutality of the mob," of which we hear so much, implies always the more humiliating imbecility of officers. The root of this disgrace, as well as the remedy of it, lies in the *depravity* of the sheriff and his posse, the officers and the representatives of the law above them and around them. And this inefficiency rests more often in a degraded estimate of the office, a coarse theory that sympathizes with rather than condemns the butchery, or a fear of those higher up today and those lower down on election days, rather than in physicial cowardice. Every time a victim is burned or hung, a sheriff ought to be deposed and disfranchised or a governor impeached for malfeasance in office.

The question of the rights of the negro and his status under the law is one of which both the great parties are ignominiously evading. The Republican party has vacated its sacred trust, belied its history, mumbled the inspirations of its prophets and its leaders. The Democratic party has never shrived itself by frank confession of its horrible Ante-bellum fallacies and Post-bellum disloyalties. The political leaders of both the great parties have tried to busy themselves with questions of property, corporations and physical improvements and justify thereby evasion of the fundamental rights of a human being. In their hands the Declaration of Independence has become a thing to be denied, apologized for, the Emancipaton Proclamation a military necessity to be regretted or forgotten, and the poor, tattered, befuddled "Constitution" a shield behind which wrong-doers skulk, an excuse for a lack of moral indignation, an evasion of eternal justice and a stumbling block to righteousness.

Mobs argue a depravity not of individuals, but of the state. Lynchings are not accounted for by a few men brutalized by whiskey and infuriated by prejudice, but by a state corrupted with "graft" and perverted by "bosses," stupefied by the opiates offered by wealth, "prosperity" and partisan power.

For this reason we print the New York Resolution and join in the call for state action and national initiative. What is a president for, what are armies for, and the horrible Devil-ships of war, if the whole machinery is inadequate to protect a fugitive from the base assaults of a few score of drunken men, no matter how venial the crime or degraded the criminal? Law exists and governments are organized for protection. Lynching parties, whether they be found in South Carolina, Pennsylvania or Illinois, represent not so much the feverish condition during the critical moment at the storm centers as the sub-normal temperature of the state; the vitality of the commonwealth is low; chill, and not fever, is the true diagnosis of such a state. Where these atrocities obtain, the fundamental sanctities of civilization are violated. If there were not other arraignment of the old parties sufficient to prove them defunct, dead to the inspirations of civilization, these unchecked lynchings, unpunished murders would be enough to prove them dead and rotten and to demand prompt burial.

New issues there are that need to be beaten out on the public stump and at the ballot box, but the old issues, the eternal landmarks of justice, the inalienable rights of the individual, the sanctities of life abide, and if need be let there be new party alignments along these fundamental demands of the Decalogue, the Beatitudes and the Golden Rule.

What Next?

In the early part of the Nineteenth Century, bands of working men went about the manufacturing districts of England, breaking all the newly-invented machines which they claimed were throwing them out of work and bringing themselves and families to starvation. This action of the working men proved utterly futile. The machines continued to do their work and the working men adapted themselves to the new conditions. We have a historical parallel to this action of the artisans of England in the person of our present distinguished Chief Magistrate. He is running amuck through the country endeavoring to break those industrial organizations which it has

been the genius of the business world to invent and bring to perfection. The so-called "Trust" is simply a device to eliminate waste. Free competition had broken down, the cut-throat system was ruining the merchant and entailing great losses upon every section of society. It was to obviate these evils that the trust came into existence. It was a step in the right direction; it substituted *co-operation* for *competition*. Evils were naturally connected with this industrial transition,—certain men reaped what were, apparently, great benefits from the change. They became millionaires and multi-millionaires, but at the same time the great masses of the people were equally benefited. Goods were of better quality and sold at a lower rate. Commercial crises were shorter and less disastrous. The much-abused trust has something to say in its defense. It is a step onward in the evolution of human society. The President of the United States proposes to destroy these new machines; following the example of his predecessor, he thinks he can make the world turn backward in its course, and bring in again the disastrous régime of unlimited competition. Having refused to apply the only natural regulative of the trust in his veto of the bills to lower the tariff, he is now, by artificial means, seeking, not simply to eliminate their evils, but also to destroy their usefulness. In this he will inevitably fail, even as the workmen of England failed. In some form or other the trusts are here to stay. In his speech in Milwaukee, the President hinted that if the trusts did not dissolve he would be in favor of state ownership and administration of the various businesses now controlled by the trusts. In these words the President has pointed the way to the solution of the problem. Of one thing we may be sure, the old conditions can never return. A reaction towards unlimited competition at the present time may, and undoubtedly will, bring great commercial disasters, and then the only remedy that is possible will be applied: public business will be a public affair and the people will take care of themselves.

ALGERNON S. CRAPSEY.

FATHER TO THEE

Father, to thee we look in all our sorrow,
Thou art the fountain whence our healing flows;
Dark though the night, joy cometh with the morrow;
Safely they rest who on thy love repose.

When fond hopes fail and skies are dark before us,
When the vain cares that vex our life increase,—
Comes with its calm the thought that thou art o'er us,
And we grow quiet, folded in thy peace.

Naught shall affright us on thy goodness leaning,
Low in the heart faith singeth still her song;
Chastened by pain we learn life's deeper meaning,
And in our weakness thou dost make us strong.

Patient, O heart, though heavy be thy sorrows!
Be not cast down, disquieted in vain;
Yet shalt thou praise him when these darkened furrows,
Where now he plougheth, wave with golden grain.

—*Frederick L. Hosmer.*

THE PULPIT

The John Bright Centennial

By Edwin D. Mead

John Bright was born at Rochdale in England, November 16, 1811, and died there March 27, 1889, as we were on the eve of celebrating the centennial of the inauguration of our republic. While Englishmen who stand for political progress and political conscience unite to commemorate the centennial of his birth, Americans certainly should not neglect it; for of the three great English statesmen of the last century whom Americans chiefly love, Cobden, Bright and Gladstone, he was most conspicuously the lover and friend of America during the great crisis of our Civil War, when we most needed friends in England, and when our influential friends there were few. I say our influential friends, because we never forget how largely the workingmen and the common people were with us in that great struggle. John Bright himself stated the truth in a letter to John Bigelow, written during the excitement and war talk in England, which followed the seizure of the Trent by Captain Wilkes, just fifty years ago the present month, in November, 1861.

"It is a great mistake," he said, "to imagine that our people are against your people. Our government is made up of men drawn from the aristocratic families,—it is therefore aristocratic, and, from a natural instinct, it must be hostile to your greatness and to the permanence of your institutions. Our rich men take their course mainly from the aristocracy, to whom they look up; and our press, in London, especially, is directly influenced by the government, and the two sections of the aristocracy for which it writes; we have also our tremendous military service, with all its influence on the government and on opinion. But we have other and better influences—the town populations, the Nonconformist congregations, the quiet and religious people, and generally, I believe, the workingmen,—these have done much to put down the war-cry, and to make a very considerable demonstration in favor of moderation, and, if needful, of arbitration."

Before this, Bright had delivered at Rochdale one of the most powerful of his speeches in our behalf during the Civil War, counselling his countrymen to soberness in the crisis and, in sharpest censure of the jingo party in England, scouting the notion that the United States government, "presided over by President Lincoln, so constitutional in all his acts, so moderate as he has been," representing the great party which had always been especially in favor of peace and especially friendly to England, having the rebellion upon his hands, would invite the armies and fleets of England to combine with that rebellion. He closed his speech with this eloquent outburst:

Whether the Union will be restored or not, or the South achieve an unhonored independence or not, I know not, and I predict not. But this I think I know, that in a few years, a very few years, the twenty millions of freemen in the North will be thirty millions, or even fifty millions, a population equal to or exceeding that of this kingdom. When that time comes, I pray that it may not be said amongst them that, in the darkest hour of their country's trials, England, the land

of their fathers, looked on with icy coldness and saw unmoved the trials and calamities of their children. As for me, I have but this to say: I am but one in this audience, and but one in the citizenship of this country; but if all other tongues are silent, mine shall speak for that policy which gives hope to the bondsmen of the South, and which tends to generous thoughts, and generous words, and generous deeds between the two great nations who speak the English language, and from their origin are alike entitled to the English name.

This Rochdale speech was but one of many which he made in our behalf in that dark and critical period of our history. The best known and perhaps the most impressive was the speech at Birmingham, a year after his speech on the Trent affair, concluding with the stirring protest against sympathy with the prospect of disunion here and the birth into the family of nations of a state based upon slavery. These were the memorable closing words of this great speech:

I cannot believe, for my part, that such a fate will befall that fair land, stricken though it now is with the ravages of war. I cannot believe that civilization, in its journey with the sun, will sink into endless night in order to gratify the ambition of the leaders of this revolt, who seek to

"Wade through slaughter to a throne,
And shut the gates of mercy on mankind."

I have another and far brighter vision before my gaze. It may be but a vision, but I will cherish it. I see one vast confederation stretching from the frozen North in unbroken line to the glowing South, and from the wild billows of the Atlantic westward to the calmer water of the Pacific main, and I see one people, and one language, and one law, and one faith, and, over all that wide continent, the home of freedom, and a refuge for the oppressed of every race and of every clime.

Two years after the close of the war, Mr. Bright presided at a breakfast, given at St. James' Hall, in London, to William Lloyd Garrison; and in his speech on that occasion he characterized the result of the war, not only as a triumph which had the effect of raising four millions of human beings out of the lowest depth of social and political degradation, but as "a triumph which has pronounced the irreversible doom of slavery in all countries, and for all time."

Cobden was as truly and as influentially our friend during the war as Bright. Gladstone, deceived by extreme utterances here into the notion that the cause of union and the cause of freedom with us were not one, failed at the time to grasp the issue, true friend of the republic and of international peace and justice as he afterwards proved in the arbitration of the Alabama Claims. All three stand alike today as friends and prophets of the cause of international peace and justice, which has become the commanding cause of our generation as the cause of freedom was the commanding cause in America of Lincoln's generation.

Most people forget that, although with advancing years Gladstone would in any event soon have retired from public life and official responsibility, the actual occasion of his retirement was his unwillingness to be in any way identified with the new policy of greater and more wasteful armaments which some of his associates were willing to sanction. He felt this policy to be opposed to every principle of good statesmanship, good economy and international morality, and to all of those high tendencies and service to which, during his lifetime, he had sought to make England true.

Yet more pronounced as leaders of the international peace parties were Cobden and Bright. Richard Cobden was, in my judgment, the greatest English-speaking man of affairs who has ever rendered service in the commanding cause of international justice and order. All over England on the June day in 1904 which was the centennial of his birth, celebrations were held in his honor, as all over England today, celebrations will be held in honor of John Bright. In Boston a meeting was held in celebration of the Cobden centennial by the friends of peace and international fraternity; and at the Mohonk Arbitration Conference, where many of us were gathered on that day, the occasion was remembered. In calling Cobden the most influential of all English-speaking men in the peace cause, I do not mean that he was the most indefatigable in its service. We remember Richard in England; we remember Channing and Sumner and Ladd and Burritt here. There are many who have been Cobden's peers in devotion; but he championed the cause of peace and arbitration and rational international relations with that special philosophy and along those special lines which gave his opinions and his teachings special force with a world so commercial and business-like as ours. He saw as no other man of his time saw, and enforced it with greater power and clearness than any other has ever done, that these great questions of peace and war were the fundamental questions too of commercial and industrial organization, that they could not be dissociated from the burning questions of labor and of trade relations, which up to this hour keep pressing more and more for right solution. Only a John Bright could do justice to Richard Cobden; and he did do him justice in his great oration after Cobden's death.

Cobden and Bright, as they had earlier fought side by side for the repeal of the Corn laws, fought side by side against the entrance of England into the Crimean war, and faced in doing it the dangers of the mob drunk with military passion. Yet in our day we have heard the Tory Lord Salisbury jauntily declaring in some after-dinner speech that England in that war put her money on the wrong horse! The time is generally not so long as that between the mad rush into war and repentance of the folly.

Among all of Bright's great speeches, there are few that make more profitable reading in the present year of grace than those upon the Crimean war; and his noble address on Peace at the Edinburgh Peace Congress in 1853, ought still to be spread broadcast as a tract for the times. I cannot here quote from it, as I should like to do; but I do desire to recall in closing one brief passage from a later speech, referring to ourselves in words never so didactic nor solemn as at this hour. The speech was delivered in Parliament on the Fourth of July, 1879. It was in a debate upon the agricultural depression in England, and Mr. Bright was led to a survey of the remarkable agricultural and industrial advance of the United States, and the immense advantage which she had in rivalry with the countries of Europe, hampered as these were in the competition by the awful waste of their resources upon ever greater and costlier armaments.

He said in this powerful address, in words so startling, as we turn back to them,

You must remember that when they have 100,000,000 of population in America they will have paid off their debt, their taxes will be a minimum. They have almost no army, as we understand an army in Europe, and no navy. They have no spirited foreign policy. They have taxes in proportion to their population, and they will grow less and less. How England and how Europe will stand the competition of America in regard to the supply of food, with the absolute lunacy of the policy of the European nations in regard to armaments and taxes, is what anybody may try to imagine, but I will not try to describe.

Ironical indeed seem these words of our great friend a generation ago, as we look back to them at this centennial time, amid the recollections of yesterday's war of conquest, the provocative warnings of other strife tomorrow, the thunder of our great armada, the drunkenness over more and ever more "destroyers," the mightily mounting taxation, the seventy per cent of our national resources already mortgaged by militarism! In this generation we have ruthlessly thrown away what John Bright in 1879 saw, and saw truly, to be our peculiar and decisive economic advantage as a nation among the nations, and at the same time the supreme instrumentality by which, if we prized and used it as we should, we could force the nations of Europe to the reduction of their menacing and burdensome armaments in sheer industrial and economic self-defense. We had in our hands the greatest of compelling powers for a policy of universal peace. We could have drawn the nations up to our way; we have instead been willing to come down to theirs.

1879, the year of Bright's noteworthy utterance, was in the period of my own studies in England and Germany. This republic was then looked upon there by aspiring men, especially by young scholars, as the hope of the world and the sure leader in the movement for international peace and reason as against the hoary old system of war and great armaments, under which Europe already staggered, although the burden has become today so vastly greater. Gladstone and Bright so viewed it. The young Gladstones and Brights and Cobdens do not feel today, whatever materialistic Englishmen or Germans say of our displays of materialism and force, that we have kept faith with the high peaceful and international ideals of fifty years ago, or done the service for struggling Europe which we might have done. Be this as it may, we now, at least, have the greatest opportunity which a people ever could ask to take a position of international leadership, which would inspire a Cobden or a Bright, and justify the hopes and confidence of every true friend of the New World in the Old. If President Taft's noble proposal of unreserved arbitration treaties is ratified by our responsible representatives at the Christmas time, it will be hailed by anxious, waiting Europe as the opening almost of a new era; and I believe that it would also prove a real turning-point in our own politics. If these treaties fail in any degree, after the great expectations which we have aroused in Europe, it would be the most mournful of calamities for the world. The American people can in no other way celebrate so well the memory of John Bright as by the high resolve on this centennial that they shall not fail.

The Physician and His Attitude Toward Religious and Ethical Questions

It is generally remarked, if not believed, that, as a class, physicians are materialistic and personally indifferent to religion and the spiritual betterment of mankind; that their study of the body and their emphasis upon its physical ills have made them disbelievers in God.

Men have naturally inferred that the scientific spirit is incompatible with the religious spirit, and that, where the one prevailed, the other must inevitably be lacking. I think that this impression, which with some has hardened into conviction, is a misconception due less to prejudice than to want of consideration of the subject. From the orthodox point of view it is easy to consider a class of men materialists, atheists, infidels, or disbelievers, when they are only reasonable doubters of dogma. In fact, the most of those who have been termed "infidels" by an unthinking world were not so, but men of such sincere religious convictions that they were unable to accept the artificial creeds of their day. Such a man was Servetus, a Unitarian in all essentials. Darwin, by some even to this day called a "gross materialist," was nothing worse than a Unitarian, and his gentle, consistent life was evidence enough of the ethical adequacy of his beliefs.

With men as with children, "calling names" is pretty generally a matter of ignorance, unthinking prejudice, or hostility. To a really good, old-fashioned Methodist minister I know, every one who doubts the deity of Jesus, or the "inspiration" of the Bible, or that Jonah lived in the whale's belly, or that Moses received the Commandments from God's hand, is an infidel, and many others are of his way of thinking.

This, then, is one of the reasons why medical men are looked upon as un-Christian, in their beliefs, at least. It must be acknowledged at the outset that, as a class, their studies and habits of thought, as well as their very human contact with their fellowmen, have dispossessed them of whatever orthodox assets they may have held, and forced them into the ranks of the religious liberals. They have urged the right of every man to the conclusions of his own thinking, in religious as well as in medical matters; and their training has enabled them to separate pure emotion from pure spirituality.

In reading over the biographies of physicians, and from observation in my association with them, I am inclined to believe that the attitude of most physicians toward religion is a reverent attitude; that their religious convictions are sincere, and their interest in religious, ethical and even theological subjects general and deep, considering the professional demands made upon their time and strength. It appears that they have made their share of contributions to theological literature. Upon consideration we should not be surprised, perhaps, but expect that men whose lives are given up to the study of this wonderful body and its more wonderful mind, to the prevention, correction and elimination of the diseases which deface and destroy body and mind, would have a deep interest in a subject so closely connected with both body and mind. For, without religion of some sort, the mind of man is like an unmoored ship; it remains restless and unstable.

Not only this, the true physician's attitude toward all humankind is one of sympathy; he comes as near to death in all its phases as a healthy man may, and his heart is torn many a time by the anguish of another's suffering, physical and mental; he learns by intimate contact with men what the sins of their fathers do, and how physical transgressions are visited upon the third and fourth generation. He realizes as few can, how brave and cheerful minds will continue bravely and cheerfully to exist in bodies doomed to gradual and painful decay; how insanity, "moral depravity," original sin, and much of the "wickedness" supposed to be inherent in men, are due to bodily disease, and to nothing else; how "criminal tendencies" and vice in children can be referred to some woeful lack in the development of their sensitive organisms.

The Greeks said the true physician is God-like. While he may not always be that, the physician certainly must respect and reverence a being who is worshiped as a benign Father by so many needy creatures. Not only do I believe that there is nothing whatever in the study of science or in the practical work of scientific investigation to lead one away from God and a sincere faith in a reasonable religion, but I am convinced that there is much in such occupations which tends to develop a reverent, religious spirit, and I do not understand how a conscientious physician who is engaged in the practice of his profession can be otherwise than deeply religious. But he does try to get down to the substance of beliefs—he acquires a contempt for the husks and hulls of things,—the kernel he must have in religion as in other matters, and to him the scriptural definition of true religion seems to cover the ground: "To visit the widowed and fatherless, and to keep oneself unspotted from the world."

Without going into an exhaustive study of details, for which I have neither the space nor the preparation, it may be interesting and suggestive to consider the names of a few physicians whose work is more or less familiar to intelligent readers. In the faculty of my own school, among some twenty-seven physicians, many of them of world-wide reputations, there was only one who could be called ultra-liberal; he was an agnostic. The president, as well as several of his associates, was a Unitarian, one was a deacon in a Baptist church, another a prominent Presbyterian worker. One preached us a sermon on "Immortality" at our annual exercises, and, in the lectures, there were often thoughtful and reverent allusions to God and religion. But all appeals were referred to reason; the suggestion was that we give even to religious matters the same careful thought and study that we gave to the understanding of the body. Of the 800 men who have gone out, with more or less adequate equipment for their work, there are only a few,—and those without any serious purpose in life,—who are not in the real sense religious. Some, indeed, have gone into the ministry, and all, I think, feel that their work, in a large measure, is visiting the widowed and fatherless for the sake of the brotherhood.

In the earliest times, medicine and theology were closely related,—enshrouded, we might almost say, by superstition. The little we know of Hippocrates (B. C. 460) entitles us to call him metaphysician as well as physician; theologian as well as physicist. Probably there were grounds for calling one of the biographers of Jesus the "beloved physician." Harnack says of him:

> His medical profession seems to have led him to Christianity, for he embraced that religion in the conviction that by its means and by quite new methods he would be enabled to heal diseases and drive out evil spirits, and above all to become an effectual physician of the soul. Directed by his very calling to the weak and wretched, his philanthropic sympathy with the miserable was deepened in that he accepted the religion of Christ and as a physician and evangelist proved and proclaimed the power and efficacy of the name of Jesus and of the Gospel. . . . . It seems to me no doubt can exist that the third Gospel and the Acts of the Apostles were composed by a physician.
>
> It was given to him (Luke) through intellectual, moral and spiritual powers never excelled, to lay deeper the foundations of his chosen faith in the consciousness of mankind than any other, or all others, of his co-workers, this being made possible by his true understanding of an appeal to child-nature and a sense of sympathy and fellowship as a physician with the lame, the sick, the halt and the blind.

Jesus himself, if he did not perform all the miracles credited to him, or in the manner reported, was certainly interested in the clinical side of medicine, and held some of the errors common to physicians of the day, as we may see in his allusions to insanity and leprosy. Aetius of Mesopotamia (502 A. D.), was the first medical man of his age to profess Christianity, and he always used "invocation" along with other therapeutic measures. D. Benedictine (1058) was a physician who afterwards became pope. He wrote four books on healing, founded a hospital, and provided shelter in his monastery for Constantine, another Christian physician who wrote a book of medical essays. Indeed, in the middle ages, preaching the gospel and practicing medicine were required of priests, and out of the dual office came the orders of St. Mary, St. Lazarus (hence, Lazaretto), St. John of Jerusalem, and the Daughters of God, with all the hospitals connected with them.

We have a good record of Guy de Chauliac (1300), a famous physician who became chapel-reader for Clement VI. at Avignon. He was quite liberal for his time, and the following from one of his medical essays is good ethics for the present day:

> Let a physician be learned, expert, ingenious, bold where he is sure, timid when he is in doubt, avoiding bad cures and practice, being gracious to the sick, generous and compassionate, wise in prediction, chaste, sober, pitiful and merciful; not covetous, not extortionate, but receiving moderate fees, according to circumstances of his patients, the character of his case and his own dignity.

Our attention has been called anew to Servetus (1511) by Dr. Osler's sketch of his life. He was a learned man, a physician, scientist and theologian. He practiced medicine at Avignon and Charlieu, then took a post-graduate course at Montpellier, resuming practice at Vienne. He also took a course in theology at Louvain. Servetus was the first physiologist to notice that there were no bones in the heart, and that the walls between its cavities were not porous, a very important observation which anticipated the discovery of the circulation of the blood.

Other men eminent in medicine and at the same time deeply concerned with religious and ethical problems were the following:

Dr. Joubert (France, 1529), who practiced medicine and wrote a book on "Popular Errors," taking a stand much in advance of his day.

George Von Parris (1551), a doctor who proclaimed his Unitarian belief and was burned for it at Smithfield. A little before this event, celibacy, which

had been required of physicians as well as priests, was no longer required of healers, and the two, medicine and theology, dissolved official partnership, much to the advantage of both.

George Blandata, physician and active Unitarian, who fled to Geneva in 1554 to escape the Inquisition.

Paolo Alziati, contemporary of Blandata, who wrote and worked with him in the Unitarian cause.

Severino (1580), a physician and theological writer, driven out of Naples by the Inquisition.

Thomas Browne was born in London in 1605 and became a celebrated physician and author. He practiced at Norwich and wrote on medicine, but he gave much thought to religious subjects and is best known for his "Religio Medici," "Miscellany Tracts," "Christian Morals" and other published evidences of his deep interest in the spiritual welfare of his fellowmen.

John Bulwer (1654), less known, but an active physician and philanthropist, who wrote "The Deafe and Dumbe Man's Friend."

John Clarke (1609), physician and publicist. One of the founders of Rhode Island, and founder of Newport. Organized a Baptist church of which he became the pastor in 1644.

Jean Astruc (1684), physician, lecturer and writer whose avocation was theology. He is best known for his great work, *"Conjectures sur les memoires originaux, dont-il paroit que Moyse s'est servi pour composer le livre de la Genese."* This book, published in Geneva in 1753, is acknowledged to be the basis of our modern criticism of the Pentateuch.

Cadwallader Colden (1688), physician, publicist and educator. His correspondence with the leading scientific men of the day shows him to have been an advanced thinker upon religious subjects.

Dr. Stahl of Jena (1734), physician and author. "He was a great pietist, faithful to his laboriously acquired convictions. Indeed, he regarded his convictions as revelations from God."

Dr. Pinel (1745), was a great physician and philanthropist who bravely advocated reform in the prisons and the more humane treatment of prisoners.

William Hunter (1718). First a theological student, he afterward became a distinguished scientist and medical writer who never forgot his first love.

Edward Jenner (1749). Son of a clergyman and always deeply religious. Park says: "The idea of vaccination so struck Jenner as a means of affording protection to the whole human family that the subject never left his mind."

As is well known Darwin's father's father, Erasmus Darwin, was a physician (1731). His philosophical treatises show his liberal spirit, and much that he wrote was condemned by the orthodoxy of the time.

We have our own Benjamin Rush (1745), contemporary and friend of Franklin and Jefferson, who, like his friends, was a liberal in belief.

We must not forget Joseph Priestley (1733), who belongs to us on account of his residence among us as well as for his active Unitarianism; great physician, associate of Erasmus Darwin at Birmingham, in all good works, and discoverer of oxygen.

John Mason Good (1764), who was a kind and able physician as well as a writer of books. His "Nature of Things" and "Study of Medicine" are well known. His invocation, called "The Great Doctor's Prayer," is worthy of a place here:

O Thou great Bestower of health, strength and comfort! Grant Thy blessing upon the professional duties in which this day I may engage. Give me judgment to discern disease and skill to treat it; and crown with Thy favor the means that may be devised for recovery; for with Thine assistance, the humblest instruments may succeed, as without it, the ablest must prove unavailing. Save me from all sordid motives and endow me with a spirit of pity and liberality towards the poor, and of tenderness and sympathy towards all; that I may enter into the various feelings by which they are respectively tried; may weep with those that weep and rejoice with those that rejoice. And sanctify Thou their souls as well as heal their bodies. Let faith and patience and every Christian virtue they are caled upon to exercise, have their perfect work; so that in the gracious dealing of Thy spirit and of Thy Providence, they may find in the end that it has been good for them to have been afflicted.

John Abernethy (1764). "A physician whose personal bearing and broad religious views freely expressed, made him a well known and impressive personage."

Thos. Beddoes (1760), Physician, and essayist, author of "Essays Medical and Moral."

Benjamin Brodie (1783). Distinguished physician, who wrote "Psychological Enquiries."

Thomas Brown (1778). Found himself inspired by his medical studies to take up philosophy, ethics and poetry. His support of Hume's Theory of Causation made him the object of abuse from the orthodox.

John Brooks (1752). A physician of Massachusetts who practiced at Reading, then entered the Patriot Army. Governor of his state, 1806-1823. President Massachusetts Bible Society.

Henry Dearborn, of New Hampshire (1751). A liberal physician who was Secretary of War under Jefferson, and who took an active part in religious and educational matters.

John Jebb (1786). A physician of Cambridge, England, who joined Lindsey's secession movement out of the Established Church.

John Thomson, M. D. (1783), founded the Unitarian Fund for Mission Purposes.

John Dalton (1766), eminent physician and physiologist. Was very active in literary and ethical work in Manchester in his day, and a pronounced liberal in religion.

Josiah and Joseph Goodhue (1759 and 1764), physicians in Massachusetts, patriots, and active supporters of liberal religion.

Dr. Henry Calloway (1817), entered the ministry after practicing medicine for several years. Later became Bishop of Kaffraria and wrote "Religious Systems of the Amazulu."

John Brown (1810), physician and ethical writer. Best known for "Rab and His Friends," "Our Dogs," etc.

The following physicians were all distinguished as educators, preachers, ethical writers or philanthropists: John Rogers, Joseph Warren, J. C. Warren, George Combe, Sir James Clark, Alonzo Clark, S. G. Howe, F. B. Hough, S. D. Gross, O. W. Holmes, Sir W. Ferguson, T. H. Huxley, Austin Flint, John W. Draper, J. G. Holland, Sir. A. Clark, Henry Maudsley, Sir Joseph Lister, B. Hale, William James.

Among living physicians some names of the better known writers, scientists or philosophers are given below: S. Weir Mitchell, L. H. Gulick, Wm. Osler, Geo. M. Gould, David Starr Jordan, Ernest

Haeckel, Conan Doyle, George Homan, W. C. Waugh, A. C. Abbott, Norman Bridge, Walter Lindley, G. F. Butler, A. S. Burdick, Doremus Scudder.

Holualoa, Hawaii. E. S. GOODHUE, M. D.

Spiritual Gardening

Dear UNITY:—Last summer brought the opportunity for me to put off the cares and duties of a pastorate and to come "back to the soil" and have the time of my life in gardening. Garden books and literature, argricultural bulletins concerning soils and fruits and vegetables, insect pests and remedies, and such like, have been my reading, and hoe, rake, fork and spade, have been my tools, plants, seeds, weeds and soils my materials, and with these I have been gaining experience, which leads to these reflections:

Experience is the way of growth, and what counts in soils as in everything else. The books all dwell upon the fact that the essential thing in a fertile soil is "humus;" over and over again is emphasized the need of "humus," and instructions are given for supplying "humus," developing "humic acids," and making "humates." It would seem that "humus" is the soul or spirit of the soil. A textbook says, "Humus is the animal and vegetable matter of the soil in immediate forms of decomposition." "Decaying organic matter produces organic products of an acid nature. The organic acids and the base-foming products unite to form humates or organic salts. This process is humification."

It would seem that the process of humification is the way of fertilization. At any rate, fertility is according to the humus of the soil. And humus is decomposed vegetable and animal matter, in other words, matter which has lived its life, played its part, and gone to decay. It is the remains of what has been. The growth of today is feeding upon the growth of other days; the transformation of other growths. And what is that but experience? All progress, life, society, civilization, character, even humanity itself, is "humification." I am not sure but the very words human, humanity, are derived from "humus." At any rate, the qualities of humanity are derived from the "humification" of the efforts, the successes, the failures, the mistakes and activities that have gone before, have performed their part, finished their growth and have gone to decay.

Except the seed die, there is no increase of life. "Ashes to ashes and dust to dust," is a part of the process of "humification."

I had occasion to look at the derivation of the word "humility" the other day, and found it was from "humus,"—soil, or earth, and originally it meant ignoble, lowly, earthly. In the process of experience the word now marks a very different quality of character. True humility, as we think now, is service,—willingness to help others, the passing on to others of the power and quality of life. What is it but the "humification" of experience?

Life, like soil, is barren and worth little even to cultivate, unless it has been enriched by "humus,"—unless the growths of former generations have enterd into it with transforming power. It takes constant plowing, hoeing, stirring of the soil to keep crops growing, and to thoroughly mix the "humus" with the earth.

Experience is the way of growth, and by our efforts and the activities of life, our failures as well as successes, we are helping the process of "humification," whereby life is becoming "humanized."

GARDENER.

The Need of Catechisms

Rev. Chas. E. Jefferson, D. D., pastor of Broadway Tabernacle, New York, voices the common need of our Christian churches when he says: "O for a catechism in all our churches throughout the world. The church has never made lasting conquests except where it has used the interlocutory method of instruction. With all her follies and crimson stains, Rome goes on her conquering way because she knows the value of a child. Instruction, painstaking, continuous, systematic instruction, this is the crying need of the Christian Church of our day. We have had Niagaras of exhortation, let us now have clear cut, definite, positive instruction."

This need has been partially met in Sir Oliver Lodge's book, "The Substance of Faith." The purpose of this great scientist has been to write a handbook for teachers and parents that the young may be taught concerning the great fundamentals of life. He has seen the dangers that we may have compulsory secularism, that because of denominational rivalry and jealousy we are so afraid that the children will be taught the wrong doctrine that we may agree to have them taught nothing. He feels that faith must be kept and the children led in the righteous way. Before the rise of Protestantism, the people taught their children as the Pope demanded. But the Reformation ended the belief in infallibility for many, and conscience in each man became the authority. The results of this change of thought have not been altogether good. In some quarters it has brought about the neglect of careful religious training of the young.

Sir Oliver Lodge has one of the rare minds that has been able to realize that science and religion no longer stand in conflict. He knows that the man in the laboratory and the man in the pulpit looking at the facts are in agreement. The scientists, following out their long experiments, have been coming to that undiscovered bound of the Inflnite, and they are walking with bared, hushed feet the way their fathers trod with boldness. Sir Oliver Lodge has realized that the light from science, instead of obscuring the path that leads to God, has more brilliantly lit it.

In his little volume he puts such questions as these: Who am I? Where did I come from? What am I here for? Whither am I going? and he answers these questions concisely and clearly, so that the average student will retain both his interest in science and religion. Great truths are stated so simply as to be brought within the compass of the minds of young men and women. Sir Oliver Lodge has a growing, sure faith in God, Christ, man, duty, and the future. His hours in the laboratory have not shaken, but have confirmed his belief in the life to

come. If, after having listened to the statements of the catechism, you ask him for the conclusion of the matter, if you ask him, "Out of all your study of the records in the earth, in the Bible, in the hearts of men, what do you find?" he answers firmly without the shadow of a doubt, "I believe in one Infinite and Eternal Being, a guiding and loving Father, in whom all things consist. I believe that the Divine Nature is specially revealed to man through Jesus Christ our Lord. I believe that the Holy Spirit is ever ready to help us along the way towards Goodness and Truth; that prayer is a means of communion between man and God."

Ministers of our liberal faith will find this book valuable to place in the hands of the young college man who has been busy in the laboratory and has come to feel that the church stands for a different set of facts that are not so well authenticated. Sir Oliver Lodge's book may be conveniently used as a text book in Sunday-school classes of high school and college age. The old and long catechisms have in many instances been laid aside, but the definite statements of religion need to be taught. Each church should have its catechism divided into three parts, the first dealing with life, its origin, purpose and function, the second with the common body of Christian doctrine, the great fundamentals of all Christian belief, the third taking up the history and peculiar interpretations of the sect or branch of Christianity to which the individual church belongs.

With new catechisms we should begin a new and consecrated effort to teach the oncoming generation of boys and girls as we never have done before.

A. EUGENE BARTLETT.

The Trial of Socrates

There was no class of permanent professional Judges at Athens. Ancient democracy there did not know such, nor did ancient aristocracy at Rome. Every citizen above thirty was potentially a Judge. With our population we worked with seventy-five thousand jurymen; in Athens, with about twenty thousand to twenty-five thousand citizens and a free population of one hundred thousand, they required six thousand. Jefferson's idea of a judiciary elected and renewed at short intervals had been far surpassed. The Athenian people had taken the step which extreme modern democrats had sometimes threatened. The tribunal, 501 in number, was a big crowd. The trial resembled rather trial by the House of Commons—a paid House of Commons—than a jury of twelve. The indictment as preserved would have been bad, according to English or Scotch law, for want of particularity. In all probability the Apology did not give the speech as delivered. Great literature, none greater, it lacked the air of reality. To the question, was it a fair trial and was Socrates guilty? there never could be one answer. Those who prize order and the safety of the State above all else, would say it was a good and necessary deed. In the community were fears similar to those which sent Condorcet to the guillotine and led to the burning of Priestley's house amid shouts of "No philosophers; Church and State!"

Had Socrates been tried elsewhere and at some other time, he might have fared worse. Brought before an ecclesiastical Court, as were Bruno and Campanella, he would have been tortured; he would have been subjected to repeated examinations and long confinement intended to break him down in body. On the strength of his belief in a demonic voice, he would have been charged with sorcery; he would have been cut off from his disciples, and he would have been delivered over to the civil power to be burned. In Tudor or Stuart reigns he would have been charged with high treason or blasphemy, browbeaten by the law officers prosecuting and scolded by the presiding judge as a pestilent nuisance in the State, and his last words before a cruel death might have been cut short or drowned in the roll of drums beneath the scaffold. Let them picture him coming before an English or a Scotch judge at the end of the eighteenth or the beginning of the nineteenth century—before Ellenborough, who tried Hone, or Braxfield, who tried Muir and Palmer, he would have been beslavered with pompous platitudes or subjected to coarse ribaldry, and his conviction would have been certain.

If they conceived the great searcher of truth in the world today, his fate would be different. He would be the terror of the ordinary party politician, unscientific lawyers and writers subsisting by the facile handling of undefined concepts. They would hate and dread his "heckling," and the consequent depreciation of their verbal stock-in-trade. But he would not drink hemlock. He would be "explained," —explained by those who did not understand him— as impracticable and as an obstructive. He would not be persecuted; he might be belittled. He would not be silenced by the State. But in a world noisy with many voices over little things he might not have been heard. It is not certain that men today would understand, as his hostile judges did, that a great disruptive force had come into the world. He would not have perished by process of law. But his teaching would not have had the seal of martyrdom and his example its undying force. As Harnack said, it was not the living teacher, the unwearied searcher after truth, the supreme dialectician; it was the dying Socrates that spoke to posterity.—*John Macdonnel, Professor of Law in University College, London.*

CORRUPTION

A city's jeweled arms outstretch to me;
She nods and smiles with bright alluring guile.
Where Pleasure's god has raised his marble pile
Her tapered finger points; then bids me see
Yon Temple where the money-changers be;
Who, grasping, lying, clam'ring, crowd the aisle,
With angry protest or deceitful smile
Pursue their sacrilege unscourged and free.
Beyond the temple 'mid the rush and smoke,—
Successes:—graft and craft and greed outflame.
But underneath the city's ample cloak
Unlighted Lives, down-beaten by Life's game!
(A flapping fold reveals their crimson Yoke.)
O City, rich, and proud, and fair! O shame!

Medina, Ohio. HARRIET MORLOCK GLEASON.

The *Country Gentleman,* which at Albany, New York, has for two generations or more held its dignified own and kept its long list of friends wonderfully well, has been bought by the Curtiss Publishing Company, of Philadelphia. It will not only hold its rank hereafter as a first-class agricultural journal, but it will take its place as one of the indispensables.

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THE FIELD

"The World is my Country, to do good is my Religion."

PRESIDENT ELIOT'S PEACE MISSION

The recent sailing of President Eliot for a visit of several months in Asia, under the auspices of the Carnegie Peace Endowment, is a significant event. No other university leader among us, with the possible exception of President Butler of Columbia, has in this latest time rendered such distinct and constant service to the cause of peace. Several of President Eliot's speeches in the last half dozen years have formed landmarks in the progress of the cause. Such speeches were that at Ottawa on the great lesson in the beneficence of disarmament which the United States and Great Britain have for a century taught the world by the unfortified Canadian frontier; the speech to the policemen of Boston on the mischievous mistake of confounding the idea of military service with the police service; the speech at Tuskegee upon the greater value for the defence of the country of generous appropriations for education than of wasteful appropriations for Dreadnoughts; and the speech at the New York Peace Congress upon the imperative necessity of better organized publicity to prevent wars and war-scares. His address upon the necessity of larger and more intelligent coöperation between the United States and the Orient, and his enthusiasm concerning the Cosmopolitan Clubs at Harvard and other universities, will also be remembered. No American could go to Asia better fitted for that mission; and never was a time when such service was more important.

Upon the Pacific Coast we have, in the person of President Jordan of Stanford University, one whose devotion to the cause is as great as President Eliot's in the East; and by a striking coincidence, Doctor Jordan returns by the Pacific from a most important peace campaign in Japan just as President Eliot crosses the Atlantic for a similar campaign. Closely following President Jordan, returning also from a peace mission to Japan, are Hamilton Holt of the *Independent*, like President Jordan, a director of the World Peace Foundation in Boston, and Lindsey Russell, president of the Japan Society of New York. Two things in connection with the two visits which have just been made are worth recording and remembering.

President Jordan said as he came home from Japan: "I do not find in Japan any of the spirit of war for war's sake which has been the bane of European politics, nor any desire, on the part of the people wise and well informed, for international aggression of any sort. While one may find opinions of almost any kind if he looks for them, I find the average public opinion in Japan on the question of friendly relations among nations quite as sane and rational as in any other nation whatever."

The other utterance is a Japanese utterance—by Prince Tokugara, president of the Japanese House of Peers, presiding at the dinner of welcome given to Mr. Holt and Mr. Russell at Tokio. He said: "Nobody who really knows the American people can ever doubt that their sentiments are thoroughly friendly to us. As for ourselves, we all know that we are in no less degree friendly to the Americans. As a matter of fact, the relations between the two nations have always been extremely cordial, and there is every reason to believe that they will always continue friendly. We must not, however, forget that there are people in the United States who make it their business to start now and then an anti-Japanese campaign through the press and on the platform. These people are not necessarily at heart unfriendly to us. Their object, so I am informed by those who ought to know, is not to embroil the two countries in war, but to create a situation which may promote the furtherance of a scheme of military and naval increase. Whatever may be the cause, it is a deplorable fact that the otherwise perfectly placid waters of political relations between the two countries are periodically threatened by a mischievous attempt at disturbance. These despicable attempts ought never to succeed, and I am sure that they will never succeed. But all the same they constitute a danger which all lovers of peace and good-will between the two peoples should not ignore, for there are ignorant people in all countries who may easily be misled. For this reason it is important that there should be men in America, men of influence and power, who will instruct and enlighten their fellow-countrymen as to the real state of affairs and expose the hollowness of the sensational statements which the agitators do not scruple to spread broadcast."

Prince Tokugara rejoiced, and so do we, that there is no lack of men of this type in America; and it is such men who will prevent America from ever being really misled by the little group of fanatics and charlatans whose sole stock in trade and sole chance for the limelight is the periodical shrieking up of Japanese war-scares. No men are doing a greater service today than men on such missions as those from which Jordan and Holt and Russell are returning and upon which President Eliot is now proceeding.

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